

## Srila Bhaktisiddhanta Saraswati Thakura Prabhupada

### Appearance in Puri Dhāma

On Friday, February 6, 1874 (Magh 25, 1280 Bengali, 1795 Śaka), at 3:30 P.M., in the home of Srila Bhaktivinoda Thakur, Om Vishnupada Srila Bhaktisiddhanta Saraswati Goswami Thakur appeared from the womb of Bhagavatī Devi as an effulgent, golden-skinned child. It was Kṛṣṇa Pañcamī of the month of Māgh. This house, named Narayan Chātā, is situated not far from the Jagannath Temple on the Grand Road in Puri and was constantly reverberating with the sound of Harināma. Those who saw the newborn child were amazed to see that his umbilical cord was wrapped around his shoulder like a natural Brahmin thread. Srila Bhaktivinoda Thakur named the child after Jagannath Deva's *parā śakti*, Vimalā, calling him Vimalā-prasāda (Bimala Prasad).

### The child's preference

Six months after the appearance of the child, it was time for the Rathayatra festival. That year, by Jagannath's desire, the cart stopped in front of Bhaktivinoda's house and simply would not move forward. Jagannath remained motionless before the Narayan Chātā for three whole days. Under Bhaktivinoda Thakur's direction, a kirtan festival was held in front of the Deity for the entire three-day period. During one of these days, the six-month old baby came before Jagannath in the arms of his mother, he grabbed Jagannath's feet and took the garland from around the Deity's neck. Bhaktivinoda gave the child Jagannath prasad for the Anna-prāśana ritual in which a child eats its first solid food.

The child stayed in Purushottam Dhāma for ten months after his birth, after this he went with his mother in a palanquin by land to Ranaghat in Bengal. He went through his entire childhood in the midst of an extended festival of Harināma sankirtan.

### Initiation in Harināma and Nrisingha-mantra

While Srila Bhaktivinoda Thakur was living in Śrīrāmapura (Serampore), he came back one day from a visit to Puri with a garland of tulasi leaves which had been used by Jagannath. He gave it to Bimala Prasad, who was a seventh grade student at the time, and initiated him in the chanting of the Holy Name and the Nrisingha mantra. While he was in the fifth grade, the boy had invented a type of phonetic writing which

he called Bicanto, or *vikṛnti*. Srila Bhaktivinoda Thakur read him his own *Chaitanya-śikṣāmṛta*.

## Worship of Kūrmadeva

In 1881, Srila Bhaktivinoda Thakur started construction of Bhakti Bhavana in Calcutta's Ram Bagan district. While digging the foundations for the building, a small deity of Kūrma was found. Srila Bhaktivinoda Thakur taught his seven-year-old son the rules for worshipping a deity and the Kūrma mantra, after which Bimala Prasad started to regularly wear tilaka and to perform the deity's puja. In 1885, a centre for publishing Vaishnava literature named "The Vaishnava Depository" was opened at Bhakti Bhavan. From this time, the boy started to gain experience with the printing press and helped with proofreading, etc. Srila Bhaktivinoda Thakur resumed publishing his monthly magazine *Sajjana-toṣaṇī* in that year. He also travelled with his father to many of the Śrīpāṭas of some of Mahaprabhu's associates, such as Kulīnagrāma and Saptagram, where he heard his father lecture on the doctrines of the Holy Name.

## Receives the title Siddhānta Saraswati

When Bimala Prasad was a fifth grade student, he began to show a natural talent for mathematics and astrology. He went to study the astrological texts with the great scholar Mahesh-candra Cuṛāmaṇi from the Śiyākhālā village on the Tārakeśvara railway line. In a very short time he mastered the arts of calculating astrological charts. Later he went on to advanced studies of astrology with Aloyā resident, Sundar Lāl Paṇḍit.

Cuṛāmaṇi Mahāśaya was astounded by the talents of the fifteen year old boy. From this young age, he was called Sri Siddhānta Saraswati by his teachers. After taking sannyas in 1918, he took on the name Parivrajakacharya Sri Bhaktisiddhanta Saraswati. At other times, he identified himself as Vārṣabhānavī-dayita Das.

## The World Vaishnava Association

In 1885, which was 399 years after the appearance of Sri Chaitanya Mahaprabhu, Srila Bhaktivinoda Thakur formed the Viśva-vaiṣṇava Sabhā or World Vaishnava Association at the home of Rama Gopal Basu in Krishnasimha Gali, which is today known as Bethune Row. The association organized the 400th anniversary celebrations of Mahaprabhu's appearance the following year. Some of its well-known members were Madana Gopal Goswami, Nīlakānta Goswami, Vipina Vihārī Goswami, Radhikanātha Goswami, Śīśira Kumāra Ghosh, etc. Sri Saraswati Thakur attended the Association's weekly meetings every Sunday in the company of his father, and carried his father's copy of *Bhakti-rasāmṛta-sindhu* for him. He would listen attentively to the discussion

of scripture which took place at these meetings.

### **Distaste for bad company and material learning**

While Saraswati Thakur was a student, he never mixed with children who had behavior problems. Thus from his very earliest life, the determination to avoid *asat-saṅga* and to associate exclusively with saintly persons was evident in his character. In the early years of high school, he spent more time studying astrology and Vaishnava scriptures than the course subject matter. In fact he had a hard time maintaining interest in the school's text books. He considered it unnecessary to even touch these books once outside the school grounds. His reading material consisted mainly of Narottama's *Prārthanā* and *Prema-bhakti-candrikā*, and the books written by his father.

### **The August Assembly**

While still a student, Saraswati Thakur published *Sūrya-siddhanta*, *Bhakti-bhavana-panjikā*, and other books related to astrology. In the afternoons, he would go to Calcutta's Beadon Square and engage in debate with other students about religion, politics and other subjects. In 1891, this debating society took the name "The August Assembly" and all its members had to promise to never get married. People of all ages, including the educated and respectable attended the Assembly's meetings.

### **At the Sanskrit College**

In 1892, Saraswati Thakur was admitted to the Calcutta Sanskrit College. There once again, instead of studying the books which were on the curriculum, he started systematically reading all the books in the library. He spent most of his time there studying the Veda with the scholar Pṛthvīdhara Śarmā. Later, in 1898, when teaching Sanskrit at the Sārasvata Cātuṣpāthī in Bhakti Bhavan, he studied *Siddhānta-kaumudī* with the same Pṛthvīdhara Śarmā, and went through the entire text very quickly. Pṛthvīdhara Śarmā advised him to devote his life to the study of *Siddhānta-kaumudī* and Sanskrit grammar, but Saraswati Thakur disagreed with him, saying that human life was meant for worshiping the Supreme Lord and not for studying children's grammar manuals with their verb roots and conjugations, nor for reading mundane poems.

While studying at the Sanskrit College, Saraswati Thakur also came into public disagreement with the opinions of the renowned scholar from Kashi, Vāpudeva Śāstrī and the professor Pañcānana Sāhityācārya.

### **Saraswati Thakur abandons material learning**

Just as Mahaprabhu first engaged in student pastimes in which he took pleasure in study and debating, and then later turned to chanting and preaching the Holy Names, his eternal companion Saraswati Thakur also set the same example. In his autobiography, he wrote, “If I go on to study at the university, my family will inevitably harass me terribly to get married. On the other hand, if I present myself to the world as a useless fool, no one will try to interest me in that kind of life.’ This was the reasoning behind my quitting the Sanskrit College. I started seeking an honest means of making my livelihood by a minimum effort, just so that I could lead a life of devotion to the Lord.”

### In Tripura

In 1895, Saraswati Thakur took a job with the royal family of Tripura, which was then an independent state. He was engaged as associate editor of the royal family’s history, *Rāja-ratnākara*. While there, he had the opportunity to study the major works held in the royal library. When the Maharaj Viracandra left this world on December 11, 1896, his son Radha Kiśora Māṇikya Bāhādura was placed on the throne. The new Maharaj engaged Saraswati Thakur as the Sanskrit and Bengali tutor for the crown prince Vrajendra Kiśora. Later, he was sent to Calcutta with various responsibilities. When he wished to permanently leave the employ of the royal family in 1905, the Maharaj gave him a full pension equal to the salary which he had been earning. Saraswati Thakur received this pension until 1908.

### Sārasvata Cātuspāthī

In 1897, the Sārasvata Cātuspāthī Sanskrit school was established at the Bhakti Bhavan. Many educated and important people came there to study astrology, including Lālā Hara Gaurī Śaṅkara, Dr. Ekendranātha Ghosh, M.B., Sātakarī Caṭṭopadhyāya Siddhāntabhūṣaṇa, Śyāmalāla Goswami (the noted scholar of the Nityananda family), Śaraccandra Jyotirvinoda, etc. From the Sārasvata Cātuspāthī, Saraswati Thakur published the monthly magazines *Jyotirvid* and *Bṛhaspati*, as well as many ancient astrological works.

### On pilgrimage with Srila Bhaktivinoda Thakur

In October of 1898, Saraswati Thakur set off on a pilgrimage with Srila Bhaktivinoda Thakur during which they visited Kashi, Prayag, and on the way back, Gaya. While in Kashi, he met Rama Mishra Śāstrī, with whom he discussed many aspects of the Rāmānuja sampradaya. On this occasion also, Saraswati Thakur began to show the spirit of renunciation which ran through his life. Starting in 1897, he had begun to follow the rules of Cāturmāsya according to the Vaishnava scriptures, cooking *haviṣyāṇna* (boiled food without salt or spices) himself which he would eat directly off

the floor without using a plate and sleeping on the ground without a pillow.

### **An investigation of the Śrī-sampradaya**

Saraswati Thakur first started his study of the Rāmānuja sampradaya while in Bengal and he published books and articles as the results of his research. In 1898, he wrote about Śrīnātha Muni, Yamunacharya and other acharyas of this school in a series of articles which appeared in *Sajjana-toṣaṇī*. Prior to this, he had books in the four South Indian languages provided to him by Sundareśvara Śrauti, from which he learned about the Rāmānuja and Madhva schools.

In 1899, he wrote articles on spiritual matters in the weekly magazine, *Nivedana*, and in 1900, he published a book, *Baṅge Sāmājikatā* (“Bengali Social Customs”), a study of religious and social behavior in Bengal, which was the fruit of a great deal of research.

### **First encounter with his guru**

In 1897, Srila Bhaktivinoda Thakur established his place of worship in Navadīpa’s Godrumadvipa area, near the Saraswati River, and called it Ānanda-sukhada Kuṇja. It was there, in 1898, that Saraswati Thakur first saw his future guru, Srila Gaura Kiśora Das Babaji Maharaj. He was attracted by the extraordinary character of this Vaishnava paramahansa, who was indifferent to all social conventions, and later, in the month of Magh (January-February), 1900, on the order of Srila Bhaktivinoda Thakur, took *Bhāgavatī dikṣā* from him.

### **Sātāsana Math and Bhakti-kuṭī**

In March of 1900, Saraswati Thakur accompanied Srila Bhaktivinoda Thakur on a trip to Bāleśvara and Remuna, where he had darshan of Kṣīracorā Gopinath. Then they travelled on to Bhuvaneśvara and Puri. On this occasion, Saraswati Thakur deepened his attachment to the holy city of Puri. When he expressed a wish to establish a maṭh near the samadhi of Hari Das Thakur, the local sub-registrar, Jagabandhu Paṭṭanāyaka and other prominent citizens asked him to take over the service of one of the seven seats of the Sātāsan Math, that of Giridhari. In 1902, Srila Bhaktivinoda Thakur himself started construction of a residence not far from Hari Das Thakur’s samadhi and named it Bhakti Kuṭī. During this time, Cossim Bazar’s Mahārājā, Maṇīndra Candra Nandī Bāhādur, in mourning at the loss of a loved one, came to live in a tent on the beach near to this site. He came frequently to hear Bhaktivinoda Thakur and Saraswati Thakur speak on the Vaishnava scriptures. Saraswati Thakur also regularly read and spoke on the Chaitanya Charitamrita in the presence of his father.

## Collecting materials for Mañjuṣā

While in Puri, Saraswati Thakur engaged in collecting materials for his book *Vaishnava-mañjuṣā*. He was introduced to the abbot of the Govardhana Math, Madhusūdana Tirtha, with whom he had many philosophical discussions. Tirtha Svāmī held Saraswati Thakur in high esteem. Other people whom he met in Puri and with whom he engaged in scriptural discussions included Vasudeva Rāmānuja Das and Damodar Rāmānuja Das of Samādhi Math; Raghunandan Rāmānuja Das of Emāra Math, Jagannath Das of the Jamāyet sampradaya's Papaṛiyā Math, Omkara Japī Vṛddha Tāpasa of Svargadvārer Chātā, the scholar Sadashiva Mishra, the lawyer Hariścandra Basu, Vihārī Das Pūjārī of Ganga Mata's Math, Radhakānta Math's abbot Narottama Das, Anantacaraṇa Mahānti, etc.

During this time, he would preach door to door to prominent people in Puri, out of which many difficulties and dangers arose. Problems also came up in the responsibilities which he had accepted at the Giridhari Āsana of Sātāsana Math. Saraswati Thakur showed the same attitude as Prahlād Maharaj, however, demonstrating exemplary fortitude and turning a deaf ear to the foul-mouthed accusations made against him. In these circumstances, Śrīla Bhaktivinoda Thakur advised him to go to Mayapur and worship in solitude, just as Rāmānuja had done at TiruNarayanpura.

## Mahātmā Vamśī Das

When he arrived in Nabadwip, Saraswati Thakur was introduced to Vamśī Das Babaji by Śrīla Bhaktivinoda Thakur. Not long afterward, Caraṇa Das Babaji along with Kalnā's Viṣṇu Das and many others, accompanied Saraswati Thakur on a kīrtan party to Mahāprabhu's birthplace in Mayapur to participate in the Ḍola Pūrṇimā festival there. The following year, Caraṇa Das Babaji announced to Śrīla Bhaktivinoda Thakur that he wished to take a party on a tour of Nabadwip Dhāma every year. Unfortunately, his disappearance in 1906 made it impossible for him to carry out this wish.

## Winning an astrological debate

On January 2, 1902, Saraswati Thakur engaged in a debate on the beginning of the new year on the basis of the sun's precession with an accomplished student of Vāpudeva Śāstrī. Ray Bahadur Rājendra Candra Śāstrī, President of the Royal Society, presided over the debate in which Saraswati Thakur so badly defeated his opponent that the latter's professor passed stool and urine in the assembly out of shock.

## More pilgrimages

In January of 1904, Saraswati Thakur visited Sitakuṇḍa and Candranātha. In December of the same year he went to Puri and on February 23, 1905, he went on a pilgrimage to South India. He visited Simhācalam, Rajahmundry, Madras, Perembadur, Tirupati, Conjeevaram, Kumbhakonam, Srirangam, Madurai, etc., before returning to Calcutta and Sri Mayapur. In Perembadur, he learned the scriptural rules and regulations surrounding Vaishnava *tridaṇḍi-sannyāsa* from a member of that order in the Rāmānuja sampradaya.

## The vow to chant a billion Holy Names

While staying in Mayapur in 1905, Saraswati Thakur began preaching the message of Chaitanya Mahaprabhu and, following in the footsteps of Hari Das Thakur, he undertook a vow of chanting a billion (ten crores) of Holy Names, chanting a minimum of three lakhs (300,000) every single day. In 1906, Rohiṇī Kumāra Ghosh, the nephew of Justice Candra Madhava Ghosh, had an extraordinary dream telling him to go to Saraswati Thakur and take initiation from him. Rohiṇī Kumāra Ghosh thus became his first initiated disciple.

In 1909, Saraswati Thakur had a cottage (“Vraja-pattan”) built on the site of Chandrasekhara’s house where he continued to engage in his *vrata*, visualizing himself on the banks of Radha Kund.

## Victorious in debate

A crisis arose for the Vaishnava world in 1911. The Smārta Brāhmaṇas were engaged in a concerted attack on the Vaishnava religion and its acharyas. Those who claimed descendance from Nityananda Prabhu and other associates of Chaitanya Mahaprabhu had taken the side of the Smārtas in the hope of extracting some advantage from the alliance. Srila Bhaktivinoda Thakur was bed-ridden at the time, so when an assembly of hundreds of scholars and paṇḍitas was called in Midnapore at Bālighāi village to debate the issues, he sent Saraswati Thakur in his place. In the debate which was presided over by Viśambharānanda Deva Goswami, he was invited by Vrindavan scholar Madhusūdana Goswami to speak. He read an article and gave a discourse on the distinction between Brahmins and Vaishnavas which completely destroyed the arguments of the materialistic karmī Smārtas.

In the same year, at Baṛa Ākhaṛā in Nabadwip town, a debate was held on the Gaura-mantra. Saraswati Thakur established on the basis of the *Atharvaveda*’s *Caitanyopaniṣad* and other scriptural evidence that a special mantra for worshiping Gaurāṅga Mahaprabhu was eternally valid.

On March 23, 1912, Saraswati Thakur went to a religious conference held at Cossim Bazar where he gave a speech, establishing the characteristics of pure devotional

service and criticizing the materialistic ambitions and sycophancy of those who claimed to be the leaders of the Gaudiya Vaishnava religion. In order to demonstrate non-cooperation with these so-called leaders of the school, he fasted for the four days he was there before returning to Mayapur where he resumed taking prasada.

### Pilgrimage through the Gauḍa Maṇḍala

On November 4, 1912, Saraswati Thakur took a small group of devotees on a tour of Śrīkhaṇḍa, Jājigrāma, Katwa, Jhāmatpura, ~Ākai Hāṭ, Cākhaṇḍi, D~ai Hāṭ and other places where Mahāprabhu's associates had had their homes. In every place he preached the gospel of pure devotional service.

### The publication of *Anubhāṣya*

In April of 1913, Saraswati Thakur established a publishing house named Bhāgavata Yantrālaya in Calcutta's Kalighat area. The first book printed was Chaitanya Charitamrita with his *Anubhāṣya* commentary. Others which followed were the Bhagavad-gita with Vishvanath's commentary and the *mahā-kāvya*, *Gaurakṛṣṇodaya* of the Orissan poet, Govinda Das.

After Srila Bhaktivinoda Thakur's disappearance on June 23, 1914, Saraswati Thakur took over the editorship of *Sajjana-toṣaṇī*, the monthly magazine founded by his father. In January of 1915, the press was moved to Vraja-pattana in Mayapur and more books continued to be printed. On June 14, 1915, the *Anubhāṣya* commentary to Chaitanya Charitamrita was completed at Vraja-pattana. In July of 1915, the printing press was again moved to Krishnanagara, and *Sajjana-toṣaṇī* and various books written by Srila Bhaktivinoda Thakur were published from there.

### The disappearance of Gaura Kiśora Das Babaji

On November 17, 1915, Utthāna Ekādaśī, Srila Gaura Kiśora Das Babaji entered into his eternal pastimes. Saraswati Thakur performed his last rites according to the prescriptions of Gopal Bhatta's *Samskāra-dīpikā*, establishing the samadhi of his guru in the Nūtana Caṛā neighborhood of old Kuliyā (the present-day town of Nabadwip).

### Saraswati Thakur takes Tridaṇḍi-sannyāsa

On March 7, 1918, on the occasion of Sri Chaitanya Mahāprabhu's appearance day, Saraswati Thakur took *tridaṇḍi-sannyāsa* in Sri Mayapur. Although as an eternally perfected soul, he had already achieved the goals of the renounced order, he took this step in order to preach the gospel of Lord Chaitanya everywhere without restriction, to crystallize the conception of the *daiva-varṇāśrama* social system, and to



demonstrate the transcendental character of the *paramahansa* (bābājī) dress taken by his gurus, Jagannath Das, Saccidānanda Bhaktivinoda Thakur and Gaura Kīśora Das Babaji.

On the same day, he consecrated the deities of Guru-Gauranga and Radha-Govinda at the house of Chandrasekhara Acharya and established the Sri Chaitanya Math. The Sri Chaitanya Math became the headquarters for the branch Gaudiya Maths throughout the world, the flagship of which is situated in Calcutta.

At the end of March, Saraswati Thakur gave an exhaustively researched lecture on Vaishnava philosophy in the Krishnanagara town hall. In May, he went to Daulatpur and other places to preach Harikathā.

### Visit to Sri Kṣetra

From June 2-23, Saraswati Thakur and a group of devotees left Calcutta for Puri. They stopped at Sāuri, Kūāmārā and other places along the way to preach. As they followed the route Mahāprabhu had taken to Puri, Saraswati Thakur was overcome with ecstatic feelings of separation from the Lord. The party stopped at Remuna where they saw Gopinath and then at Bāleśvara where he gave a lecture on Mahāprabhu's *Śikṣāṣṭaka* to the town's Haribhakti-pradāyini Sabhā. He was welcomed to Bāleśvara by the Subdivisional Magistrate, Rāy Sāheb Gaura Śyāma Mahānti and other distinguished personalities of the town. At Cuttack, he was invited by Diwan Bahadur Sri Krishna Mahāpātra to stay at his home and preach on the Bhagavat there. Then in Puri, the party stayed at Bhakti Kuṭī and did the parikramā of Sri Kṣetra Maṇḍala. Once again, Saraswati Thakur was in a state of ecstatic separation the whole time. The former Collector and present Deputy Magistrate of Puri Atala Vihārī Maitra had heard Saraswati Thakur explain Chaitanya Charitamrita and Srimad Bhagavatam. In a great meeting held on the grounds of Harivallabha Basu Rāy Bāhādur's house, Śaśi Bhavana, Saraswati Thakur gave a lecture on the difference between personal and impersonal conceptions of the Absolute Truth. He wrote a Sanskrit poem of a few verses about the memorial to Mahāprabhu's lotus feet enshrined in the Jagannath temple.

### Silencing enemy tongues

In August and September of 1918, a spokesman for a group of atheists with little philosophical knowledge sent a list of 29 questions challenging the Vaishnava faith and its acharyas. Saraswati Thakur silenced these critics with answers based on logic and scripture. The questions and his answers were published in a pamphlet named *Pratīper praśnere pratyuttara*, "Answering the enemy's questions".

### Bhaktivinoda Āsana and Viśva Vaishnava Rājasabhā

To increase the preaching activity in Calcutta, in November of 1918, Saraswati Thakur established a center at 1, Ultadingi Junction Road, which he named Sri Bhaktivinoda Āsana. From there, he travelled to various towns in Jessore and Khulna districts. On February 5, 1919, he reestablished the World Vaishnava Association under the name Viśva Vaishnava Rājasabhā at the Bhaktivinoda Āsana. On June 27, 1919, he consecrated a deity of Srila Bhaktivinoda Thakur at Svānanda-sukhada Kuñja in Godrumadvipa. The first month-long kirtan festival was held at the Bhaktivinoda Āsana from August 18 to September 18, 1919.

### **Preaching in East Bengal**

On October 4, 1919, on the appearance day of Madhvacharya, Saraswati Thakur set off on a preaching trip to north and eastern Bengal. In April of 1920, he and the other leaders of the Viśva Vaishnava Rājasabhā sent a letter with seven questions to the Maharaj of Cossim Bazar's annual convocation of Vaishnava scholars, challenging them to clarify the distinction between pure and blemished devotion. Six years to the day after the disappearance of Srila Bhaktivinoda Thakur, on June 23, 1920, Saraswati Thakur's mother Bhagavatī Devi left for her eternal abode.

### **The first Gaudiya Math**

On September 6, 1920, deities of Guru and Gauranga, Radha and Govinda, were installed at the Bhaktivinoda Āsana and the first Gaudiya Math was established at that time.

### **Vaishnava Mañjuṣā**

At the request of Srila Bhaktivinoda Thakur and Śīśira Kumāra Ghosh, Saraswati Thakur had been working on the compilation of a Vaishnava encyclopedia, for which he had travelled throughout India. In October of 1920, he came to Cossim Bazar at the invitation of Maharaj Sir Maṇīndra Candra Nandī Bāhādur whom he described the scope of this Vaishnava encyclopedia. The Maharaj agreed to donate a monthly stipend for the publication of the encyclopedia, but in the end was unable to fulfill his commitments. Saraswati Thakur left Cossim Bazar and went with his party to Saidabad, Nowallis Para, Kheturi and other places in the area that had been blessed by the touch of Mahāprabhu's associates. Everywhere he went, he preached Mahāprabhu's message.

### **The first sannyas disciple**

On November 1, 1920, Saraswati Thakur initiated Srila Bhaktivinoda Thakur's disciple

Jagadisa Bhakti-pradīpa, Vaishnava-siddhanta-bhūṣaṇa, Sampradāya-vaibhavacharya, B.A., in the renounced order as a *tridaṇḍi-sannyāsa*. He was thus the first member of the order in the Viśva Vaishnava Rāja Sabhā and was known thenceforth as Tridaṇḍi Svāmī Bhakti-pradīpa Tirtha Maharaj.

On March 14, 1921, Saraswati Thakur revived the annual parikramā or tour of Nabadwip Dhāma. At the end of March, he left again for Puri on a preaching trip. Meanwhile, H. H. Bhakti-pradīpa Tirtha Maharaj published a book *Ācāra o Acharya* (“Standards of conduct and the spiritual master”) which caused a great stir amongst the caste Goswamis, most of whom acted as gurus professionally.

### Preaching and establishing Maths in East Bengal

Afterwards, Saraswati Thakur visited Dhanbad, Katrasgarh and Dhaka. In Dhaka, he spoke on the *janmādy asya* verse of the Bhagavat for an entire month, explaining it in thirty different ways. On October 13, 1921, he established the Madhva Gaudiya Math in Dhaka. On October 31, deities were installed and a great feast held in their honor. From Dhaka, he went on to Mymensingh for preaching. After this, he returned to Nabadwip where he reestablished the worship of Gaura Gadadhara at Champa Hati, as well as a deity installation at the birthplace of Vrindavan Das Thakur in Modadrumadvipa. Then he returned to Calcutta to preach there and in the surrounding area.

### Sri Purushottam Math

According to Vedavyāsa, *hy utkale puruṣottamāt*, the pure message of the Vaishnava religion would spread out of Jagannath Puri. In order to do honor to this prediction, Saraswati Thakur established the Sri Purushottam Math at Bhakti Kuṭī on June 9, 1922, installing a deity of Gauranga Mahāprabhu. Then, in the spirit of Mahāprabhu, he and his followers participated in the cleaning of Gundicha, did the parikramā of Jagannath Puri and went to Alalanath during Jagannath’s *anavasāra* period when his is taken off the temple altar. He established an annual memorial festival at the Purushottam Math in honor of Srila Bhaktivinoda Thakur and Srila Gadadhara Pandit Goswami.

He also sent disciples to Cuttack, Bāripadā, Kuwāmārā, Udālā, Kaptipadā, and Nilgiri, etc., to preach Mahāprabhu’s gospel of pure devotion.

### Gaudiya magazine

On August 19, 1922, the monthly magazine and organ of the Gaudiya Math, the *Gaudiya*, was published for the first time from the Bhāgavata Press.

## Visit to Vraja Maṇḍala

On September 28, 1922, Saraswati Thakur left for Vrindavan with the intention of establishing a preaching centre. Accompanied by his disciples, he visited Mathura, Vrindavan and Radha Kuṇḍ, etc. He gave a speech on Mahāprabhu's teachings and the Vaiṣṇava religion at an assembly of learned Vaiṣṇavas at Lālā Bābu's temple in Vrindavan.

A few days later, during the month of Karttik, he came to Dhaka where he once again delineated the true character of devotional service. After this he went to Kuliya where he revealed the site where Mahāprabhu forgave Devananda Pandit and Cāpāla Gopal for their offenses. From there, he went on to the Santal Paragana to preach Harikathā.

## The construction of the temple at the Chaitanya Math

On the appearance day of Chaitanya Mahāprabhu, March 2, 1923, work began on the construction of a temple at the Chaitanya Math. It was to be built according to an idea of Saraswati Thakur in which the deities of Guru-Gaurāṅga and Radha-Govinda would be installed in the main deity room, while in the four corners the founders of the four sampradāyas (Lakṣmi, Brahma, Rudra, the four Kumāras) with their ācāryas (Rāmāṇuja, Madhva, Viṣṇusvāmī, Nimbārka) would be installed.

## In Puri

After preaching in West and East Bengal, Saraswati Thakur returned again to Puri for the annual festival and, emulating the pastimes of Mahāprabhu in separation from Kṛṣṇa, danced in front of the Rathayatra cart. He also preached to large numbers of devotees, including Rājā Maṇīndra Candra Nandī, Śaṣīmohana Goswami of Bhadrak, etc. He sent preachers to Mayurbhanj and Madras to spread Mahāprabhu's gospel and himself took a party of devotees to Āmalājoṛā in Burdwan and then to Bānari Pārā in Barisal district.

## Preaching the Bhagavat

In 1923, just before the annual festival at the Gaudiya Math in Calcutta, the Gaudiya Printing Works were established and the first fascicules of the Srimad Bhagavatam were published with the *Gaura Kiśorāṇvaya* (word by word translation), *Svānanda-kuṇjānuvāda* (translation), and the *Anantagopāla Tathya* and *Sindhu-vaibhava* commentaries.

## Vyasa Puja

On February 24, 1924, on the *tithi* commemorating the 50th anniversary of Saraswati Thakur's appearance in the world, the first Vyasa Puja in his honor was held at the Calcutta Gaudiya Math. The speech that he gave on that occasion stands as an immortal jewel in the history of Vaishnava literature.

Not long thereafter, on the occasion of Mahaprabhu's appearance day, the first edition of the Chaitanya Bhagavat was published from the Madhva Gaudiya Math in Dhaka.

## Tridaṇḍi Math and Sārasvata Āsana

On July 9, 1924, Saraswati Thakur established the Tridaṇḍi Math in Bhuvaneśvara in Orissa. From there he went to preach in the Madras presidency where he established the Sārasvata Āsana. There he gave extensive instruction to his disciples from Bhaktivinoda Thakur's books. In the first part of September of the same year, many distinguished persons came to hear him speak, including Rāut Rāy of Mayurbhanj, His Excellency General Jaṅg Bāhādur of Nepal, Justice Manmathanātha Mukhopadhyāya, etc.

In October, he set foot in Dhaka for the fifth time and spoke extensively on Madhvacharya's life and the Madhva sampradaya, giving a learned explanation of the differences between the Madhva and Gaudiya doctrines, especially underlining Madhva's vision of varṇāśrama dharma.

## At the Benares Hindu University

On December 16, Saraswati Thakur came to the Benares Hindu University to lecture on the place of Vaiṣṇavism in the world's religions. Amongst those in the audience who greeted his lecture with enthusiasm were the director of the Department of Western Philosophy, Pramathanātha Tarkabhūṣaṇa, Professor Phaṇibhūṣaṇa Adhikārī, M.A., etc. Afterwards, he and his followers went to places in Kashi visited by Mahaprabhu, then to Prayag, where he indicated the exact spot where Rupa Goswami had taken instruction from Mahaprabhu, and then to Aṛāil, where Mahaprabhu had met with Vallabhacharya.

## Tour of Gauḍa Maṇḍala

On January 29, 1925, Saraswati Thakur took a large group of devotees on a tour of Gauḍa Maṇḍala to visit the various sites made holy by Mahaprabhu and his associates. Overcome with the mood of devotional fervor inspired by them, he lectured on bhakti in all these places.

In the same year, during the Nabadwip Parikramā, deities of Radha Govinda were

carried on the back of an elephant through the streets of Koladvipa. The envious leaders of those in the guru business incited a number of ruffians to throw bricks at the deities and the devotees who were accompanying them, including Saraswati Thakur, at Poṛā Mā Tolā. One witness of the event was quoted in the next day's (Phalguna 24, 1331) *Ananda Bazar Patrika* as saying, "Today I witnessed the same pastime that was enacted about four hundred years ago when Nabadwip's constables, two thugs named Jagai and Madhai, tried to do injury to Nityananda Avadhūta."

### Madan Mohan Malaviya

On April 17, 1925, Pandit Madan Mohan Malaviya, the leader of the Hindu Mahasabha, a nationalist organization, came to the Calcutta Gaudiya Math and heard Saraswati Thakur explain the *daiva-varṇāśrama* system according to the book, *Āgama-prāmānya*. Saraswati Thakur sent preachers to Sylhet and other places.

### Bhāgavata-janānanda Math

In 1926, a three-day sacrifice to the Holy Name was performed to commemorate the appearance of Nityananda Prabhu. This subsequently became an annual tradition. In April of the same year, a math was founded in Ciruliyā (Midnapore), and given the name Bhāgavata-janānanda Math. Now possessed of an increasing number of Tridaṇḍi sannyasis, Saraswati Thakur sent them throughout India to preach the message of pure devotion, while he himself spoke and lectured through Midnapore. This is the time when the large-scale expansion of the Gaudiya Math really started.

### Travelling and preaching through India

In the beginning of November 1926, Saraswati Thakur started on a trip throughout India, when he would meet with various learned persons to discuss scriptures and gather information. He was also, of course, preaching Krishna consciousness to the people in large assemblies. The acharyas of many schools acclaimed him as the leading acharya of the Gaudiya Vaishnava school. The Mahānta of Nāthadvāra, Gokulanātha Goswami Maharaj of Bombay, the abbot of the Uḍipi monastery of the Madhva sampradaya and the abbot of the Salimabad seat of the Madhva sampradaya all received him with the honor due the spiritual master of a Vaishnava sampradaya. While on this trip, he established a Math in Naimiṣāranya called Paramahansa Math. Upon his return, he opened the Paravidyā Pīṭh school in Mayapur, as well as the newly completed 29 towered temple at the Chaitanya Math. Deities of the acharyas and Radha Govinda were installed there.

## The Harmonist

In 1927, Saraswati Thakur started publishing *Sajjana-toṣaṇī* in three languages -- English, Sanskrit and Hindi. The English edition was given the name *The Harmonist*. On September 17, 1927, in Dumurakondā in Manbhoom district, the Chaitanya Gaudiya Math was founded.

At the end of September, Saraswati Thakur set out again on a preaching tour of northern India. In 1928, during the Gaudiya Math festival period, he spoke at Calcutta's Albert Hall and in other public places in the city to give access to Mahaprabhu's message to the common people. The fourth edition of the Chaitanya Charitamrita was published. On September 26, the foundations of the Bagh Bazar Gaudiya Math were laid near the banks of the Ganges. On October 7, he went with a large party of devotees to Assam, where he spoke in Shillong to several large assemblies. Amongst those who came to hear him explain the unexcelled doctrines of Chaitanya Mahaprabhu was the prince Śaradindu Narayan Rāy.

## At Kurukṣetra for the solar eclipse

On November 4, in order to experience the mood of separation that was experienced by the gopis and by Mahaprabhu during the Rathayatra, Saraswati Thakur went with a party of devotees to Kurukṣetra at the time of a solar eclipse. Hundreds of thousands of pilgrims who had also come there had the good fortune to hear the Gaudiya Math devotees singing the names of Gaura. Deities of Gauranga were installed at the Sri Vyasa Gaudiya Math and a spiritual diorama exhibition (the *Bhāgavata Pradarśinī*) was opened.

## The opening of the Ekāyana Math

On December 30, the great scholar Pramathanātha Tarkabhūṣaṇa came to the Gaudiya Math and heard an extended explanation of the *daiva-varṇāśrama* system from Saraswati Thakur. In January of 1929, Saraswati Thakur established the Ekāyana Gaudiya Math in Krishnanagara. At the opening ceremony, he gave a lecture with an original explanation showing that the single path of exclusive devotion (*ekāyana*) is the trunk and the various other paths (*bahvayana*) are the branches of the Vedic tree. On January 14, 1929, Saraswati Thakur met the Ohio State University professor, Albert E. Suthers, and explained to him how the Vaishnava religion was an extended and perfect Christianity. On January 16, he was in New Delhi to open the Delhi Gaudiya Math and with it the opportunity to preach Mahaprabhu's gospel to thousands of respectable persons in India's capital.

## A speech in the Krishnanagara town hall

On March 30, 1929, Saraswati Thakur gave a lecture on the Holy Name in the Rama Gopal Town Hall building. In May of the same year, he was in Puri where he started Gaurasundara's Candana-yātrā festival. At the same time, he started repair work on the Alalanath temple. On August 12, he spoke at Calcutta's Albert Hall on the Gaudiya philosophy.

### **Shrines of Mahaprabhu's footprints**

It was Saraswati Thakur's wish to establish 108 shrines throughout India as memorials to the places Mahaprabhu had sanctified by the touch of his feet. These shrines or *pāda-pīṭhas* would house prints of Gaurasundara's feet stamped in marble. For this purpose, he went to Kānāir Nāṭasālā on October 13, 1929, and to Mandāra two days later. From there he went on to Rajmahal, Bhagalpur, Nalanda, Rajgiri, etc., to preach Mahaprabhu's message. Then he went on to Kashi where he discoursed on Mahaprabhu's teachings to Sanatan Goswami.

He was welcomed by many educated and respectable people to Kashi, Faizabad, Ayodhya, Naimiṣāraṇya, Karauna, Miśrik, Sitapura, Lucknow. Many seekers of the truth were initiated by him into the religion of pure devotion. The widely-renowned bar-at-law, Mr. A. P. Sen, the professor Dr. Radhakumuda Mukhopadhyāya, Dr. Radhakamala Mukhopadhyāya, Dr. A. N. Sen Gupta, and many other highly regarded citizens came to hear him speak.

### **The Sri Mayapur post office**

On June 1, 1929, a temporary post office was opened at Sri Mayapur and made into a permanent branch in October. During this time, he had his devotees establish the "Lord's garden" (*Ishodyan*) that Srila Bhaktivinoda Thakur had desired in Mayapur. He also had electricity brought to Mayapur and electric lights placed on the pinnacle of the Chaitanya Math temple.

### **Mahāmahopadhyāya Haraprasāda Śāstrī**

On January 8, 1930, the great scholar Dr. Haraprasāda Śāstrī visited Saraswati Thakur and discussed many matters with him about the history of the various Vaishnava sampradayas including the Gaudiya, the dates of many acharyas, the Pañcarātra, and Sri Chaitanya.

In the middle of January, he went to the Pūrṇa Kumbha Melā in Prayag. He engaged the Chaitanya Math's preachers in talking about Mahaprabhu's teachings to Rupa Goswami. He installed deities of Radha Govinda, the life and soul of Sri Rupa Goswami, at the confluence of the three rivers, Trivenī. By the grace of the best of Rupa Goswami's followers, the pilgrims who came to Prayag to bathe in the confluence of the holy rivers were fortunate to be able to hear the message of pure



devotion.

### **Exhibition in Sri Dham Mayapur**

From February 3 to March 17, 1930, an unprecedented spiritual diorama exhibition was held in Nabadwip-Mayapur. The famous chemist, Dr. Prafulla Chandra Roy, opened the exhibition. On February 18, on the occasion of Vyasa Puja, a shrine to the feet of the acharya was inaugurated at the Chaitanya Math.

On May 4, Mr. I. H. Napier came to hear about Indian spiritual philosophy from Saraswati Thakur. On May 25, Saraswati Thakur went to Chatrabhoga, a place that Mahaprabhu visited on his way to Puri and blessed many seekers of the truth. In July, he went to the Saccidānanda Math in Cuttack and spoke on Krishna to both learned and general audiences. On August 22, he travelled to Allahabad where he stayed with his party at the house of retired Sessions Judge, Manomohan Sannyal. He spoke there for several days, attracting Mr. Sannyal to Chaitanya Mahaprabhu's lotus feet. He also resolved many of the questions asked by educated citizens of the town, especially Professor Dr. P. K. Acharya.

### **Spiritual assembly**

On October 5, 1930, the move with the devotees and deities was made from the Ultadingi Junction Road Math to the new buildings at Bagh Bazar. At the same time, a festival in honor of Radha-Madanamohana, Radha Govinda and Radha Gopinath. A transcendental diorama exhibition was also opened and a great spiritual conference was called at the same time. The chief contributor to the construction of the temple, Jagabandhu Bhakti-rāñjana, died on November 19 of the same year.

On December 25, Saraswati Thakur was in Jajpur; on the 26th, in Kūrmakṣetra; on the 27th in Simhācala; Kovvur on the 29th and on the 31st in Maṅgalagiri. In all these places, he installed shrines of Chaitanya Mahaprabhu's lotus feet and preached his gospel. Sir P. S. Shivasvāmī Iyer, K.C.S.I.,<sup>16</sup> Knight Commander of the Star of India.<sup>16</sup> Dr. U. Ramrao, and P. N. Subrahmanya Iyer were among the distinguished persons who were attracted by Saraswati Thakur's preaching.

### **The Bhaktivinode Institute**

On April 3, 1931, Saraswati Thakur opened the Bhaktivinode Institute in Sri Mayapur, and to the large assembly of people present for the occasion, spoke on the difference between material and spiritual knowledge. On May 3, he went to Darjeeling to preach in that district. On June 28, he officially accepted responsibility for the management of the Śrīpāṭa of Nityananda Prabhu's associate, Mahesh Pandit, in Chakdaha. At the opening ceremonies, he spoke to a large crowd of seekers.

On July 12, he installed the deity of Gauranga named Gaudiyanātha at the Brahma-

Gaudiya Math in Alalanath. Five days later, he set the foundations of the Purushottam Math temple on land which had been donated by the Maharaj of Mayurbhanj. From there he went on to Cuttack where he spoke on Krishna at the Saccidānanda Math. He sent a party of preachers to Simla in northern India.

On July 30, he spoke Harikathā to an audience including the well-known professor Kalidas Nag of Calcutta University at the Bagh Bazar Gaudiya Math. On September 5, Honorable Justice Manmathanātha Mukhopadhyāya came to listen to Saraswati Thakur speak at the Gaudiya Math.

### **The spiritual education exhibition in Calcutta**

At the time of the Gaudiya Math's annual festival, on September 6, Saraswati Thakur opened a spiritual education exhibition (*Sat-śikṣā Pradarśinī*) in Calcutta. Over the next few weeks, some of the prominent people who came to hear him speak were Dr. Dinesh Chandra Sen Ray Bahadur, Biraj Mohan Mazumdar, Vice Principal of Institutional College, German world-traveller and scholar, Dr. Magnus Hirschfeld, and Dr. Stella Kremrisch of Calcutta University, etc.

Saraswati Thakur spoke at the Gaudiya Math's many festivals. On September 29, he spoke on the nature of spiritual sound to the principal of the Calcutta Medical College, Colonel Dvārakāprasāda Goyel, I.M.S. and the American traveller and scholar A. J. Jacobs. On October 11, in Prayag he met Allahabad University Vice Chancellor, Dr. Ganganātha Jhā, Allahabad District Commissioner, Vināyaka Śaṅkara Mehta, I.C.S. and answered their questions on spiritual life.

### **The Hindi magazine, Bhagavat**

On October 16, Saraswati Thakur was welcomed to Benares by its distinguished citizens and stayed and spoke at the Maharaj's Mint Palace. On the 19th and 20th, he spoke at length on Vaishnava philosophy and Krishna-lila to Deputy Accountant and General of Bengal man of letters, Vasanta Kumāra Caṭṭopadhyāya. From there he went on to Lucknow on Oct. 31, and then to Naimiṣāranya, where on November 9 he introduced the new Hindi fortnightly, Bhagavat, published from the Paramahansa Math.

On November 14, Saraswati Thakur sent preachers to New Delhi to tell the Viceroy, Lord Willingdon, about the Math's preaching activities. On November 17, he established the annual festival at the Delhi Gaudiya Math and spoke to many distinguished personalities about the life of Chaitanya Mahāprabhu. He also gave a speech about bhakti at the Gurudwar Bungalow Saheb Hall in New Delhi. On November 29, a great spiritual assembly in the garden of Honorable Council of State member, Ray Bahadur Lala Jagadish Prasad, at which Saraswati Thakur gave a speech. Then on November 30, he went with his entourage to Sukaratala the place where Suka first narrated the Bhagavatam, and himself spoke from the Bhagavatam there. On December 6, he installed Radha-Govinda deities in the Delhi Gaudiya Math. On

the 9th, he came to Calcutta to speak at the first annual memorial service in honor of Jagabandhu Bhakti-rañjana, the builder of the Bagh Bazar Gaudiya Math buildings. The Honorable Justice Manmathanātha Mukhopadhyāya presided over the assembly. On the 13th, Mr. Mukhopadhyāya visited Mayapur where he again heard Saraswati Thakur speak. He also visited the Dhāma and the Bhaktivinode Institute.

## Preaching in Madras

On January 10, 1932, Saraswati Thakur went with a party of twenty devotees to Madras. A large group of devotees and dignitaries, including Madras Corporation President, T. S. Rāmasvāmī Iyer, the Honorable T. Rajan, Mr. S. V. Rāmasvāmī Mudāliyār, the honorable Diwan Bahadur, G. Narayan Svāmī Ceṭṭiyār, C.I.E. [Companion of the Indian Empire], and T. Punurullā Pillāi, etc., greeted him at the Basin Bridge Station and accompanied him in a huge sankirtan procession back to the Gaudiya Math which at that time was situated in the North Gopalpuram neighborhood. In the assembly which followed, the honorable Diwan Bahadur Kumārasvāmī Reḍḍiyār offered a speech in which he indicated the depth of his esteem for the acharya, Saraswati Thakur.

On January 14, Madras High Court Justice, Diwan Bahadur Sundaram Ceṭṭiyār visited Saraswati Thakur at the Madras Gaudiya Math and was satisfied by answers to his questions on spiritual matters. On January 23, deities were installed in the Madras Gaudiya Math. On the same day, the cornerstone for a new Math was laid in the Rayāpettā district. On January 24, a huge meeting was held with many important personalities as guests, including Sir P. S. Shivasvāmī Iyer. Saraswati Thakur spoke and attracted many of these people to Mahaprabhu's teachings. On January 27, the governor of Madras Presidency, Sir George Frederick Stanley, laid the cornerstone for the Sri Krishna Kīrtana Hall at the Madras Gaudiya Math.

On January 29, Madras City Corporation gave an official welcome to Saraswati Thakur. He gave a speech of thanks in the Corporation's Rippon Building.

On the 30th, Saraswati Thakur went to the town of Eluru in the West Godavari district, where he was greeted by a huge sankirtan party of townspeople. He received an official letter of welcome from the Janārdana Prārthanā Samāj. He gave a speech and then initiated and inspired a large number of people from that region in the practice of pure devotional service. On his 58th birthday, he wrote a speech which was sent to Calcutta to be read at the Vyasa Puja festivities there.

He returned to Mayapur before the 1932 Nabadwip Parikramā. On the occasion of Mahaprabhu's appearance day, he laid the cornerstone for a new temple building at Advaita Acharya's house. He gave a speech at the annual meeting of the Śrīdhāma Pracāriṇī Sabhā as well as instituting the examinations for *Bhakti-śāstrī* and *Bhakti-vaibhavācārya*. On April 3, he presided over the annual award-giving ceremony at the Bhaktivinode Institute where he gave a speech on "Altruism and Extended Altruism".

## Madras, Udagamandalam, Mysore and Kovvur

On May 23, 1932, Saraswati Thakur returned to Madras. This time he had the opportunity to explain the particularities of the Gaudiya Vaishnava sampradaya to the religious leaders and scholars of the Śāṅkara, Rāmānuja and Madhva schools. On May 25, he spoke to a group of questioners led by Prof. K. Paṇcapagesasan of Paṇḍukōṭ College, and was able to settle their doubts. On May 29, he was welcomed to Combatoire by its citizens. He spoke there and on the banks of the Bhavani River to the people of the town of Mettuppalaiyam. From there he went to Udugamandalam in the Nilgiri Hills, where he stayed at the Raṅgavilās Bhavan. He stayed there long enough to revise Prof. Nishikanta Sannyal's English book, *Sri Krishna Chaitanya*, as well as completing his own English translation of *Brahma-saṁhitā*, his *Gaudiya Bhāṣya* commentary on the Chaitanya Bhagavat, and a short English book on the life of Ramananda Raya.

While in Udagamandalam, several distinguished people came to visit him and had the opportunity to hear his teachings through his principal disciples. They included the Nizam of Hyderabad's prime minister, Sir Kiṣāṇa Prasāda, G.C.I.E. (Knight and Grand Commander of the Indian Empire), Hyderabad zamindar Dhanarāja Girjī, Sir P. S. Shivasvāmī Aiyer, and the honorable Diwan Bahadur P. Munisvāmī Naidu.

On June 17, the Maharaj of Mysore, Sir Krishnarājā Wadhiyar, G.C.S.I. [Knight and Grand Commander of the Star of India], G.B.E. [Grand Cross of the British Empire] invited Saraswati Thakur and his disciples to Mysore where they stayed as his guests in the Rama Mandira and tirelessly preached the Chaitanya Gospel throughout the area. On the way from Udagamandalam to Mysore, Saraswati Thakur visited various places such as the Lingayat temple to Kaṇṭheśvara and the Madhva Math, etc., in Nanjangud. On June 19, Saraswati Thakur visited Krishnarāja Sāgara and Śrīraṅgapattanam (20 km north of Mysore). In the morning on June 20, Saraswati Thakur visited the Mysore Sanskrit College and spoke to the professors on Krishna consciousness. That afternoon he was invited to the Maharaj's palace where he gave a discourse on Chaitanya Mahāprabhu and answered the Maharaj's questions. From there he went to Kovvur, the place on the banks of the Godavari where Mahāprabhu met with Ramananda Raya for the first time. On July 5, he installed deities at the Ramananda Gaudiya Math. Hundreds of thousands of people come around that time to take bath in the Godavari on the occasion of the Puṣkara-yoga and were blessed by the chance to hear the chanting of Gaurāṅga's names. Saraswati Thakur spoke on the gradual process of spiritual life and its ultimate goal to the educated people of the locality.

## Gaura Kiśora Das's samadhi is transferred

By August 16, Saraswati Thakur had returned to Calcutta and Sir Devaprasāda

Sarvādhikārī came to hear him speak on “Sri Chaitanya-prema”. On the 28th, during the annual festival held at the Gaudiya Math, he gave a lecture entitled “Relative Worlds”.

On August 21, 1932, upon hearing that the samadhi tomb of his guru Srila Gaura Kiśora Das Babaji Maharaj, was about to fall into the Ganges, Saraswati Thakur sent disciples to arrange to have his transcendental remains transferred in their entirety to the Chaitanya Math in Mayapur.

In the beginning of September, publication of a monthly magazine in the Assamese language, *Kīrtana*, was begun on his orders out of the town of Dhuburi. On September 3, Saraswati Thakur gave a lecture entitled “The Ultimate Goal of Life” at the Calcutta Gaudiya Math. On the 4th, Calcutta University professor Sunīti Caṭṭopadhyāya and Nadiyā District Magistrate T. C. Rāy came to the Gaudiya Math to hear him speak. On the 11th, he gave a lecture on the Vedānta. These three lectures were later published. Then on the 16th, he came to Mayapur to inaugurate the samadhi temple of Gaura Kiśora Das Babaji.

### **Vraja Maṇḍala Parikramā**

On October 9, the appearance day of Sri Madhvacharya, Saraswati Thakur and countless devotees undertook the 84 *koś* pilgrimage tour of Vraja-maṇḍala. Stopping at every place where Krishna had engaged in his pastimes, Saraswati Thakur and his disciples preached in various different languages for the benefit of the devotees who had come from many different places. He himself lectured on Rupa Goswami’s *Upadeśāmṛta* to a large assembly of Vraja residents and scholars, .

On November 4, after finishing the parikramā, he went to Haridvāra-Mayapur where he laid the cornerstone for the Sri Sārasvata Gaudiya Math. Then on Nov. 21, in Prayag, the cornerstone for the Sri Rupa Gaudiya Math was laid at his invitation and in his presence by the governor of the United Provinces, Sir William Malcolm Haley. On the 24th, deities of Radha and Govinda were installed in the Sanatan Gaudiya Math in Benares.

On November 27, the second annual memorial festival in honor of Jagabandhu Bhaktirañjana was held, with Sir Manmathanātha Rayacaudhurī Rājā Bāhādur presiding at the meeting. On December 4, Krishnanagara College professor Sudhīndu Kumāra Das and Viśambhara Vyākaraṇatīrtha, Vedāntaśāstrī of Radhakānta Math in Puri came to Mayapur where they learned much about the different Vaishnava sampradayas throughout India.

### **An spiritual educational exhibition in Dhaka**

On December 12, Saraswati Thakur came to Dhaka to open a diorama exhibition. He remained there for longer than a month, until January 30, 1933, during which time many of the most respectable members of the learned community came to see him and hear his teachings. The diorama exhibition, which had spiritual education as its

theme, unprecedented in Dhaka, was opened on January 6. His lecture on that occasion, entitled “Exhibition speech”, created a change in the ideas of his listeners about the true nature of religion and its doctrines.

On February 2, on his return to the Calcutta Gaudiya Math, he explained the difference between *eka-daṇḍa sannyas* and *tri-daṇḍa sannyas* after being questioned on the subject by Howrah’s Narasingh College’s dean, Satīśacandra De, and Professor Raṇadā Caraṇa Chakravarti. On the 8th, he went to Sri Mayapur to celebrate Nityananda’s appearance day, Vyasa Puja and the appearance day of Sri Chaitanya Mahaprabhu.

### Preaching envoys to Europe

On Mahaprabhu’s appearance day, 1933, Prof. Nishikanta Sannyal’s English-language book, *Shri Krishna Chaitanya*, was released for distribution. After this event, Saraswati Thakur decided that it was now time to preach Mahaprabhu’s message in Europe. He selected three preachers for the job: H. H. Bhaktipradīpa Tirtha Maharaj, H. H. Bhakti-hṛdaya Vana (Bon) Maharaj, and Sambidananda Das, M. A., Bhakti-Śāstrī and on March 18, in a meeting presided over by Yatīndranātha Basu M.L.C [Member of Legislative Council], Saraswati Thakur gave a farewell speech called “My Message” (*Āmār Kathā*), in which he praised these three disciples, bidding them bon voyage before they left to carry out the European mission.

The first news of results of their preaching in London was received at the beginning of May: a centre had been opened at 39 Drain Gardens, Kensington, S.W. 10. On May 31, Saraswati Thakur answered inquiries on spiritual matters sent from London by the Marquess of Ludian and Lord Zetland, a former governor of Bengal. On June 15, Lord Zetland presided over a meeting of the Society for the Study of Religion at Bedford Square, in which Saraswati Thakur’s disciples spoke on the glories of Sri Chaitanya Mahaprabhu.

On June 23, at the London Gaudiya Math, a meeting was held in honor of Srila Bhaktivinoda Thakur at which many distinguished guests, including the Honorable Justice Bistrow, heard about Bhaktivinoda’s teachings. In the month of July, Saraswati Thakur received letters from several distinguished British citizens thanking him for the great work the Gaudiya Math had undertaken in Great Britain. They included Lord Irwin’s private secretary, Mr. R. A. Butler, the Marquis of Ludian, Sir Stanley Jackson, and Times editor, Mr. Brown.

On July 5, former Viceroy of India Lord Irwin, his wife and representatives of the Joint Select Parliamentary Committee heard from the Gaudiya Math missionaries about their objectives in preaching Mahaprabhu’s message in Europe. At 4 P.M. on July 20, the Secretary of State for India, Sir Samuel Hoare, introduced the Gaudiya Math preachers to Emperor George V and Empress Mary. They had the opportunity to offer him their respects and to tell him the purpose of the Gaudiya Mission. On July 14, they met with the head of the Church of England, the Archbishop of Canterbury, the Most Reverend Cosmo Gordon Lang. Then on October 7 and 8, a large meeting was held for the professors and students of Oxford University, in which the Gaudiya

Vaishnava doctrine of the Holy Names was explained.

The Gaudiya Math's European preachers gave lectures on Chaitanya Mahaprabhu's gospel at the Eastbourne Theosophical Society on November 24-25, then at the Deutsch Akademi in Munich, Germany, on December 10; at Humboldt House in Berlin on December 12; Koningsburg on the 14th, at the Institut de Glielerson indien in Paris. On December 20, the London Gaudiya Math moved to 3 Gloucester House, Cornwall Gardens, S.W. 7.

### **Preaching activity in Bombay, Krishnanagara, etc.**

While this was going on, Saraswati Thakur opened the Sri-Krishna Kīrtan Hall in Madras. From there he went to Bombay, where he met with the Nepali professor, Sañjīva Kumāra Chaudhuri, M.A., and answered his three sincere questions.

Not long afterward, he opened the Gaudiya Math's Bombay office in the Jangu Villa on Babul Nath Road. While staying there, he made great efforts to preach Mahaprabhu's message in the large city. On May 20, in response to a question by a distinguished relative of Dadabhai Naoroji, he gave his resolution of the problem of the movement for the admission of untouchables into Hindu temples.

Meanwhile, on June 16, Saraswati Thakur spoke on the uniqueness of the Srimad Bhāgavatam at the Krishnanagara Town Hall. The occasion was a memorial meeting in honor of Srila Bhaktivinoda Thakur which was presided over by Kṣitipati Nātha Mitra and Dīnanātha Sannyāl Rāy Bāhādur.

On July 3, Saraswati Thakur installed deities of Gaurasundara and Radha-Govinda in the newly finished temple at the Tridaṇḍi Gaudiya Math in Bhuvaneśvara. This was followed by a kirtan festival.

In August, on the occasion of a solar eclipse, a spiritual diorama exhibition was held for the second time at Kurukṣetra. During the time of the Bagh Bazar Math's annual festival, a large kirtan procession was taken through many Calcutta neighborhoods. On August 12, Saraswati Thakur spoke on "The ultimate goal of human life", on the 20th, on "The uniqueness of Sri Chaitanya Mahaprabhu", and on the 27th, in English on "The Vedānta, its morphology and ontology". On September 7, he went by motor launch to Nabadwip, bringing sankirtan to various places along the Ganges.

On October 27, Saraswati Thakur made his auspicious entrance into the city of Patna to preach Mahaprabhu's message to the local populace. Some of the distinguished people who came to hear his instructions were Amarendranath Das, Ray Bahadur; Ganesh Chandra Chand, the government archeological superintendent for the region of Bihar, Orissa, and Chota Nagpur; the barrister, P. R. Das; advocate Nabadwip Chandra Das; District and Session Judge, Shibpriya Chatterjee, etc. On November 14, Darbhanga Maharaj, Sir Kameshwar Singh Bahadur, K.C.S.I., opened the diorama exhibition in Patna which attracted some of the most distinguished citizens of that town.

On November 19, the third annual memorial meeting for Jagabandhu Bhaktirañjana was presided over at the Gaudiya Math by Sir Vijaya Prasad Singh Ray. At the end of November, the *Bhakti-sandarbhā*, edited by Saraswati Thakur, was published in its

entirety. On November 24, he spoke Harikathā in Tetiyā Palli near Nrisingha Palli in Nabadwip Dhāma. On November 26 and 27, he took part in a sankirtan festival at the Ekāyana Math in Krishnanagara. By his grace, there was also preaching activity in Amarshigram in Midnapore at this time also.

During this time, preaching activity was also being conducted in Karachi, now in Pakistan. On December 24, the spiritual exhibition was opened in Benares in the Michir Pokra neighborhood by Saravatī Thakur's supporter, District Magistrate and Collector, Mr. Pannālāl, I.C.S. [Indian Civil Service].

### **The Maharaj of Tripura visits the Gaudiya Math**

On January 15, 1934, the King of the independent state of Tripura, Vīravikrama Kīśora Devavarma Mānikya Bahadur, visited the Calcutta Gaudiya Math with his entourage. He showed his reverence for the Acharya and at a great assembly that evening, gave a speech praising the work of the Gaudiya Math. On February 2, Kumāra Bāhādur Radhika Rañjana Chakravarti, B.A., his private secretary and retinue came to visit Saraswati Thakur and to receive his instructions.

On February 4, on his 60th birthday, the Vyasa Puja ceremony was held and printing of a book written by his disciples in glorification of his life, *Saraswati Jayaśrī*, was begun. On the same day in London, a meeting in honor of the Acharya was held at Grosvenor House in London's Park Lane, presided over by Lord Zetland.

On February 25, in Modadrumadvipa, the new temple at Vrindavan Das Thakur's birthplace was inaugurated. That year, the Nabadwip Dhāma parikramā and festival celebrating the appearance of Chaitanya Mahāprabhu were held as usual, temple buildings at the site of Srivasa Angan and Gaura Kīśora Das Babaji's samadhi were consecrated, three devotees were initiated into the Tridaṇḍi Sannyāsa order, and Saraswati Thakur gave regular lectures in the Bhakti-vijaya Bhavana as well as at the annual meeting of the Nabadwip Dhāma Pracāriṇī Sabhā. Amongst the notable visitors to the Chaitanya Math during this time were Rājārṣi Kumāra Śaradindu Narayan Rāy and Rāy Bāhādur Ramāprasāda Canda, who came on February 19, and visited many of the holy places in Mayapur besides coming to see the Acharya.

On March 5, Saraswati Thakur headed a large preaching party which went to C\_~acuri Puruliyā in Jessore, the home village of the Gaudiya Math temple manager, Mahā Mahopadeśaka Acharyatrika Kuṅjavihārī Vidyābhūṣaṇa Mahāśaya. He spent five days there constantly preaching the message of Lord Chaitanya.

### **The new temple at the Mayapur Yoga Pith**

On March 18, the foundations were laid for the proposed temple at the birth place of Chaitanya Mahāprabhu, as well as for a smaller temple at Murari Gupta's house. Three months later, at 10 A.M. on June 13, the four-armed form of Vishnu known as Adhokṣaja, which was worshiped by Jagannath Mishra in his home, was found in the ground while digging the foundations for the new temple at the Yoga Pith, made



possible by the donations of Sakhīcaraṇa Rāy Bhakti-vijaya.

### The Gaudiya Mission Society in London

On April 2, Saraswati Thakur established a shrine to Mahāprabhu's lotus feet in Chatrabhoga. The villagers there awarded him special recognition and he gave a speech in response. On April 8, he gave sannyas to several disciples. On the 20th he went to Puri from Calcutta.

On April 24, in Westminster's Caxton Hall, a general meeting presided over by Lord Zetland was held to inaugurate the foundation of the Gaudiya Mission Society.

On May 6, the archeologist Ramāprasāda Canda Rāy Bāhādur gave a lecture on "Nabadwip at the time of Lord Chaitanya" at a meeting presided over by Jatindranath Basu, M.L.C.

### In Puri

Throughout the month of May, Saraswati Thakur met with a number of important people and spoke to them about Krishna. They included the chief lecturer of the Āyurveda department at the Puri Sanskrit College, Ānanda Mahāpātra; the novelist Sachīśacandra Caṭṭopadhyāya; the abbot of Emāra Math, Gadadhara Rāmānuja Das; Hanuman Khuntiyā; Rāy Bāhādura Gaura Śyāma Mahānti; Radha Śyāma Mahānti; Professor Junākar of Dhaka University; Puri Deputy Magistrate Revatīnātha Caṭṭopadhyāya and Magistrate Narendranātha Datta Rāy Bāhādur; the founder of the Bodhanā Āśrama, Girijā Prasanna Mukhopadhyāya; Khagendranātha Mitra Rāy Bāhādur, professor at Calcutta University.

On June 27, the deity of Gopinath was consecrated by Saraswati Thakur at the Alālanāth Brahma Gaudiya Math along with festive kirtan. The revised and expanded edition of the book *Brāhmaṇa o Vaishnava* was released on this day.

On July 12, he installed a deity of Gaura Kiśora Das Babaji in Mayapur. On August 13, he preached to the son of the illustrious O. N. Mukherjee, Yāminīnātha Mukhopadhyāya. On the 14th, he installed deities at the Patna Gaudiya Math.

At the annual Gaudiya Math festival, once again Harināma Saṅkīrtan was held in the streets of Calcutta.

On September 1, on the day of Krishna Janmāṣṭamī, the book *Saraswati Jayaśrī* was released. On September 4, the English language fortnightly *Harmonist* was published in a new format.

On September 16, Saraswati Thakur spoke at the Gaudiya Math on Radhaṣṭamī in an assembly presided over by Dvārakānātha Mitra, M.A., D.L. Countless visitors to the temple heard Saraswati Thakur speak on Krishna-conscious topics.

### The month of Karttik in Mathura

Starting October 17, Saraswati Thakur spent the month of Karttik, observing the *vrata* in Mathura with a large group of disciples and followers. During this time, he set the example of talking about the Aṣṭakāliya-līlā of Radha and Krishna. On October 29, he discovered the place in Mathura city, in the Sātagharā neighborhood, where Rupa Goswami would come for darshan of Gopal.

In the third week of October, his representative preachers visited several German universities to preach the message of pure devotion.

On November 1, Saraswati Thakur and his party visited Candrasarovara, Parāsauli, Gaurī Tirtha, and Paithagrām, and he was inspired to talk on the lilas which took place in these spots. On November 17, he gave his brahmachari disciple Tridaṇḍa-sannyas.

On November 29, at the Rājendra Bhavan in New Delhi, he spoke on “The duty of human life” and “Mahaprabhu’s mercy and his teaching” to an audience which included N. Chatterjee and Dr. J. K. Sen.

### **Chaitanya Śikṣāmṛta is translated into Telugu**

On December 6, Rājā Bhūpendra Narayan Singh Bāhādura presided over the fourth annual memorial assembly in honor of Jagabandhu Bhakti-rañjana. At this time, on his order, Saraswati Thakur’s Andhra disciple, Y. Jagannathn, B.A., published Bhaktivinoda’s Sri Chaitanya Śikṣāmṛta in the Telugu language. Meanwhile, the English edition of *Jaiva Dharma* was also in publication.

### **The Governor of Bengal visits Mayapur**

On January 15, 1935, the Governor of Bengal, Sir John Anderson, came to visit the birthplace of Sri Chaitanya Mahaprabhu in Mayapur and, after hearing about the site from Saraswati Thakur, himself gave a speech.

Saraswati Thakur’s 61st birthday was celebrated with Vyasa Puja on February 23 in his birthplace, Puri, amidst the sand dunes near the ocean. A huge assembly was held at which the Maharaj of Puri, Gajapati Ramachandra Deva Bāhādur presided. The following day, Saraswati Thakur led a parikramā around Puri and gave a lecture for the occasion. In preparation for the Dol Pūrṇimā festivities, Sakhīcaraṇa Rāy Bhakti-vijaya had electric lights installed in the Yoga Pith temple building. On March 4, Sir. B. L. Mitra came to hear Saraswati Thakur speak on Chaitanya Mahaprabhu.

On March 20, Dol Pūrṇimā, the birthdate of Chaitanya Mahaprabhu was marked by the inauguration of the newly finished temple. The Maharaj of Tripura, Sir Viravikrama Kīśora Devavarma Mānikya Bahadur, came to Mayapur for the occasion and officially opened the temple doors.

### **Preaching tourney in East Bengal**

On March 24, the Gaudiya Math Acharya went with a party of devotees to Deṛuli in Khulna district where he addressed several massive gatherings. On March 31, the Maharaj of Burdwan, Sir Vijaya Cārad Mahātāb came to the Calcutta Gaudiya Math and heard the Acharya speak.

On April 8, he came to Dhaka and placed the foundation for the proposed new temple building of the Madhva Gaudiya Math in Nārindā Pallī. The residents of Dhaka and Narain Ganj welcomed him and eulogized him.

On April 12, Saraswati Thakur installed deities at the Jagannath Gaudiya Math in Mymensingh. He stayed there until the 15th at “Śaśi Lodge” on the invitation of Maharaj Śaśikānta Acharya and was able to preach to many learned and distinguished citizens of the district.

### Founding the Gaya Gaudiya Math

On April 19, Saraswati Thakur travelled to Gaya where he visited all the places that Mahāprabhu had been to and constantly spoke to many educated and respectable people. On the 22nd, he established the Gaya Gaudiya Math. On April 30, he sent a few preachers to East Bengal and Burma. On May 31, he was in Darjeeling with a group of devotees, and spoke constantly on topics related to Krishna. Then on June 9 and 10, in large assemblies presided over by Sir Jadunath Sarkar and Colonel Upendranāth Mukhopadhyāya, he had his leading disciples speak. On June 9, he spread Chaitanya’s gospel on the Indian Broadcasting Service’s radio network.

On June 28, at the Calcutta Gaudiya Math, he received Cooch Bihar Mahārāṇī Indirā Devi, the princesses Īlā Devi and Gāyatrī Devi, Prince Indrajitendra Narayan Bāhādur, and the French intellectual Maximilian Poitiers, PhD, all of whom heard from the Acharya about Vaishnava philosophy.

On July 8, he installed deities at the Bombay Gaudiya Math on Proctor Street and in a meeting held at the People’s Jinnah Hall spoke on the Bhagavat and Pañcarātra. At this time, Saraswati Thakur’s disciple Sambidananda Das, M.A., Bhakti-śāstrī, Pratna-tattva-viśārada, received his doctorate from the University of London in Vaishnava history and literature. From the end of July to the middle of August, the Acharya was preaching in different places in the Nabadwip area.

### Preaching the gospel of Lord Chaitanya on the radio

Every Sunday beginning with the annual Gaudiya Math festival, street sankirtan was held and programs about Janmāṣṭamī, Nandotsava, Radhaṣṭamī and Bhaktivinoda Thakur’s appearance day were given on the radio. Then, from Balaram’s appearance day, the Acharya spoke on the Bhagavat for sixteen consecutive days. During the festival itself, at the great assembly presided over by Cossim Bazaar Maharaj, Sachindra Nandī Bāhādur, he spoke on “Devotion and worldly indifference”.

In Calcutta on September 18, the people of Calcutta welcomed and gave a special letter of appreciation to returning preacher Bhakti-hṛdaya Vana (Bon) Maharaj and

two German devotees, who arrived from London.

On September 21, the full moon day of the month of Bhadra, On April 2, Saraswati Thakur gave a lecture inspired by the completion of the Gaudiya Math publication of the entire twelve volumes of the Bhagavat.

### **Niyama-sevā in Radha Kuṇḍ**

From October 1 to 7, Saraswati Thakur was on a preaching engagement in New Delhi. Then, from the 8th, he spent more than a month in Radha Kuṇḍ to keep the vows for the month of Karttik (*niyama-sevā*). During this time, he spoke daily on the Upaniṣads, Chaitanya Charitamrita, Srimad Bhagavatam, as well as walking around the Kuṇḍ, and hearing and chanting about Krishna's Aṣṭakālīya-līlā. A committee was founded to improve opportunities to serve the holy dham of Vraja named the Vraja-dham Pracāriṇī Sabhā.

On November 4, Saraswati Thakur installed deities at the Kuṇja-vihārī Math at Radha Kuṇḍ, and two days later, Srila Bhaktivinoda Thakur's *puṣpa-samādhi* memorial and *bhāva-sevā* at Vrajānanda-sukhada Kuṇja.

On November 7, he travelled to Śeṣaśāyī in the Punjab and then on to Delhi where he preached at the annual festival on the 10th. On the 11th, he was in Gaya where he stayed, telling the good news of Mahāprabhu's mercy to the people of that town until the 15th. On the 13th, he installed deities in the Gaya Gaudiya Math. During this period, the preaching activity in Burma was meeting with great success.

On Dec. 23, the Maharaj of Tripura, Vīravikrama Kiśora Devavarma Mānikya Bahadur, presided over the fifth annual memorial festival to Jagabandhu Bhaktirañjana. After the assembly, the Acharya met with Dr. Henry Hand and Mr. S. V. Rossetto of California, barrister S. N. Rudra, retired judge Lalita Mohan Basu, etc., preaching to them about knowledge beyond the senses.

### **Diorama exhibit at Prayag**

On December 27, Saraswati Thakur travelled to Patna where he spoke at the Gaudiya Math. On the 30th, he went on to Allahabad where he spoke on Mahāprabhu's teachings to Rupa Goswami.

On January 7, 1936, he opened the transcendental diorama exhibition at Prayag, after which he gave the presidential speech in English before an assembly of learned persons.

### **A devotional library and society for promoting daiva-varṇāśrama**

On January 11, Saraswati Thakur returned to Mayapur, where he remained for a full two months, preaching daily to the devotees living at the Chaitanya Math and the birthsite of Gaurāṅga Mahāprabhu.

On February 12, in celebration of his 62nd birthday, he established the Bhaktivinoda Thakur Research Institute or the Kṛṣṇānuśīlanāgāra (“Library for Krishna Culture”), and the Daiva-varṇāśrama Saṅgha. The Vyasa Puja was held at Srivasa Angan. The appearance day of the Acharya was also celebrated in London with the London Gaudiya Mission Society chairman, The Right Honorable Sir Sādīlāl, presiding. Starting from February 25, Saraswati Thakur started establishing deities of the *viṣaya* and *āśraya-vigrahas* of each of Nabadwip’s nine islands. On March 1, he went to Suvarṇa Bihār where he established the Suvarṇa-vihārī Math where he installed deities. On March 5, he opened the Sarvabhauma Gaudiya Math in Vidyānagara, also installing deities there. On the 7th, the Rudradvipa Gaudiya Math was opened along with deity service.

On March 8, the appearance day of Sri Chaitanya Mahaprabhu, on the Acharya’s direction, the Burmese education minister, Dr. Bame, opened the Rangoon office of the Gaudiya Math at 29 Brooking St. At the London Gaudiya Math also, the devotees gave speeches in honor of Mahaprabhu’s appearance, with Dr. Pārhi presiding.

On March 15, the Acharya travelled to Assam where deities were installed at the Sarbhoga Gaudiya Math. The residents of Sarabhoga gave him a warm welcome and bestowed honors on him.

### **The hundred-day kirtan festival in Orissa**

On March 27, Saraswati Thakur travelled to Cuttack where he preached to distinguished people of that town. From March 29, he stayed at Caṭaka Parvata in Puri, establishing a residence for devotees and a temple with deities of Radha and Govinda. In a speech before many learned people of the city, he inaugurated a hundred-day sankirtan festival. On May 4, he celebrated Nrisingha-caturdaśī at Alalanath, at the Brahma Gaudiya Math. On May 30, he initiated several brahmachari preachers into the order of Tridaṇḍī Sannyāsīs.

### **Bāliyāṭī, Godruma, Darjeeling and Bogra**

On June 7, Saraswati Thakur went to Dhaka where he stayed at the home of Supati Ranjan Nag M.A., B.L., where he spoke on Krishna consciousness to an audience of distinguished persons. He also initiated a number of truth-seekers in the service of Lord Sri Krishna Chaitanya.

On June 9, he arrived in Bāliyāṭī village in Dhaka district, accepted the welcome of the villagers and gave a speech in thanks. On June 10, he installed deities of Radha-Govinda in the newly constructed Gadāi Gauranga Math temple. On the 13th and 14th, he had his sannyasi preachers and one of his German disciples speak at Dhaka University and the Dhaka Bar Library.

On June 19th, he returned to Mayapur, and celebrated the 22nd anniversary of Srila Bhaktivinoda Thakur’s disappearance at Svānanda-sukhada Kuñja in Godrumadvipa. He spoke on renouncing the company of non-devotees and held a sankirtan festival.

On the same day, the Gaudiya Math devotees gave the opportunity to thousands of pilgrims who had assembled at Kurukṣetra for the solar eclipse to hear Mahāprabhu's gospel by visiting the diorama exhibition, *Sat Śikṣā Pradarśinī*.

On the 27th, Saraswati Thakur went to Darjeeling where he stayed at the Gaudiya Math office. He spoke and had his disciples speak to their distinguished guests on Harikathā. He installed Radha-Govinda deities there on July 19, taking the opportunity to speak himself to the assembled guests.

On July 24, he came to Bagurā (Bogra) on the insistent invitation of its people. He was given a warm welcome and at the local Hindu Sabha meeting he spoke on the need for preaching Gaudiya Vaiṣṇavism in northern Bengal, which had previously been blessed by Narottama Das Thakur.

### **The Purushottam Vrata in Vrindavan**

After celebrating the appearance day of Balaram and Janmāṣṭamī in Calcutta, Saraswati Thakur decided to spend the month of Purushottam (the supplementary month irregularly added to the Hindu calendar to balance the lunar and solar years, also known as *Mala-māsa*) in the Mathura area. He left Calcutta on August 12. He first stayed in Mathura Cantonment at “Śivālaya”. From there, he went to Vrindavan where he stayed at Madhumaṅgala Kuñja, giving daily Bhagavatam classes. He inaugurated a place of worship in Govardhana. He returned to the Calcutta Gaudiya Math on September 9 for the annual festival.

### **The Gaudiya Saṅgh president sent to Great Britain**

On October 16, Saraswati Thakur spoke for nearly an entire hour to Dr. Shivapada Bhattacharya, M.B. On the 23rd, he gave a speech in the Sārasvata Śravaṇa Sadana in which he bestowed the responsibility for preaching Mahāprabhu's message in Great Britain and America on Bhaktisāraṅga Prabhu. He blessed him and gave him instructions in the worship of Gomatī, Śālagrāma and Govardhana Śilas.

### **Intimations of Saraswati Thakur's departure**

On October 24, he left for Puri. On November 1, Saraswati Thakur's dear disciple Tridaṇḍī Svāmī Bhakti-śrīrūpa Puri Maharaj's life on this earth came to an end. While at Puri's Caṭaka Parvata, he celebrated the appearance of Madhvacharya, Govardhana Puja, which he worshiped with the hymns composed by Rupa and Raghunath Goswamis. He also celebrated the disappearance day of his guru, Gaura Kīśora Das Babaji. Each day, his disciples and guests were refreshed after bathing in the Ganges torrents of his preaching. While in Puri, he constantly warned everyone, “Worship the Lord without duplicity, for not much time is left.” He constantly repeated two prayers written by Rupa and Raghunath:

*pratyāśāṁ me tvaṁ kuru govardhana pūrṇām*

O Govardhana, fulfill every one of my wishes! (Rupa Goswami's first Govardhanāṣṭakam)

*nija-nikāṭa-nivāsaṁ dehi govardhana tvam |*

O Govardhana, please give me residence somewhere near to you. (Raghunath Das's Govardhana-vāsa-prārthanā-daśakam)

Srila Prabhupada returned to Calcutta on December 9, preaching to his disciples without cessation during the entire voyage.

### **Srila Prabhupada's final instructions**

On December 27, several days prior to the setting of the blazing sun of the Gaudiya Vaishnava sampradaya, Om Vishnupada Srila Bhaktisiddhanta Saraswati Goswami Thakur, he spoke to an gathering of his closest disciples, at which time he said the following words:

“I have disturbed many people because I felt myself obliged to speak the unadulterated truth. I have told everyone to worship Hari without hypocrisy and because of this some people have perhaps considered me to be their enemy. So I have caused many people anxiety by telling them to give up other desires and hypocrisy and to sincerely serve Krishna. Some day they will be able to understand what I was getting at.

“All of you please preach the message of Rupa and Raghunath with great enthusiasm. The ultimate object of our desires is to become specks of dust at the lotus feet of the followers of Rupa Goswami. Remain united in following the *āśraya-vigraha* in order to satisfy the transcendental senses of the one, non-dual supreme truth. Make your way through this impermanent, transitory life in whatever way you can, keeping the goal of worshipping the Lord foremost in your minds. Don't abandon this goal, even in the face of hundreds of dangers, insults, or persecutions. Don't lose your spirit if you see that the majority of people cannot accept the principle of selfless service to the Supreme Lord. Never abandon your bhajana, hearing and chanting Krishna-kathā, the be-all and end-all of your devotional life. Please always chant the name of the Lord, being humbler than a blade of grass and more tolerant than the tree.

“This body is like the aging cow which in ancient times was meant to be offered up in sacrifice. Only we desire to offer the body to Krishna in the sacrifice of the Holy Name established by Sri Krishna Chaitanya and his associates. We do not seek to become heroes performing great works or religious deeds; our true being and our identity is that of a speck of dust at the lotus feet of Sri Rupa Prabhu, life after life. The stream which flows from Srila Bhaktivinoda Thakur will never be dammed up. Remember

this and vow to double your efforts to fulfill Srila Bhaktivinoda Thakur's desires. Amongst you are many capable and worthy individuals. We seek nothing for ourselves; our only motto is:

*ādānās tṛṇam dantair idam yāce punaḥ punaḥ |  
śrīmad rūpa-padāmbhoja-dhūlī syām janma-janmani ||*

Taking grass between my teeth, I pray repeatedly that I may become a speck of dust at Sri Rupa Goswami's lotus feet, birth after birth. (Raghunath Das Goswami, Mukṭācarita.)

“While living in the world, we encounter many difficulties; but there is no need for us to be bewildered by these difficulties -- nor need we make any effort to remove them. What is necessary is for us, while we are still here, is to learn what will remain after we have removed all those difficulties -- what will be the nature of our eternal life. There are so many things which we want or don't want, but we have to come to terms with this duality of attractions and repulsions. The more we distance ourselves from Krishna's lotus feet, the more these things will draw us in. We can only begin to comprehend the exquisite taste of service to Krishna's lotus feet after transcending these worldly attractions and repulsions and being attracted by his holy name. The doctrines of Krishna-bhakti seem startling at first, perhaps even perplexing. Knowingly or unknowingly, every human being is struggling to eliminate the adventitious elements in life which interfere with his direct experience of eternal fulfillment. Our only obligation is to go beyond duality and to enter the world of that eternal fulfillment.

“We have no attachment for anyone in this world, nor any hostility. Whatever arrangements we make in this world last but a moment, while the need to search out the supreme fulfillment is equally unavoidable for everyone. May all of you work united and in harmony toward the same goal: to earn the right to serve the root *āśraya-vigraha*. May the current of ideas propagated by Rupa Goswami flow throughout the world. May we never under any circumstances become indifferent to the seven-tongued sacrificial flame of the Holy Name. If our attraction to it remains ever-increasing, we will achieve all perfection. Remain faithful to Rupa Goswami's followers and preach Rupa and Raghunath's teachings enthusiastically and fearlessly.”

### The last day

In the morning of the day on which he disappeared, Srila Prabhupada asked Tridaṇḍī Svāmī Bhakti-rakṣaka Śrīdhara Maharaj to sing Narottama Das's song, *śrī rūpa mañjarī pada*, etc. (See vol 2, chapter 18) and Navīna Krishna Vidyālaṅkāra to sing the song *tuh~u dayā sāgara tārayite prāṇī* from Bhaktivinoda Thakur's translation of the *Śikṣāṣṭaka*. Prabhupada expressed satisfaction and thanks to Bhakti-sudhākara Prabhu (Nishikanta Sannyal) for his service. He also told Patna's Vrajeśvarīprasāda Prabhu to remain enthusiastic in his service.



At about four o'clock in the afternoon, he called Sakhīcaraṇa Raya Bhaktivijaya to tell him that he was very fortunate because of the service he had rendered to Sri Mayapur. Later in the afternoon, he said to Bharati Maharaj, "You are a competent person. Take care of the mission. It is best if love and rupture are seen as having the same meaning. Narottama Das Thakur adopted Rupa and Raghunath's understanding. It is best if we live according to that understanding."

Then Srila Prabhupada said to everyone, "I give my blessings to all who are present here and to those who are absent. Remember always that our only duty and religion is to propagate the service of the Bhagavat and of Bhagavan."

### Entering the eternal abode

At about 5:30 A.M., on Thursday, January 1, 1937, a Kṛṣṇā Caturthī, Srila Prabhupada entered the eternal abode, joining Radha and Krishna in the predawn pastimes (*niśānta-līlā*) of their eternal 24-hour cycle of activities in Vraja. At the end of every night, Radha and Krishna lie intertwined in embrace, becoming as one body. It is at this moment, when their united form of Gaurasundara is eternally manifest, that Vārṣabhānavīdayita Das, their servant, joined them.

*namaste gauravāṇī-śrī-mūrtaye dīna-tāriṇe |*  
*rūpānuga-viruddhāpa-siddhanta-dhvānta-hāriṇe ||*

Obeisances to you who are the incarnation of Gaurāṅga Mahāprabhu's gospel, the deliverer of the fallen and the destroyer of the darkness of unorthodox doctrines which oppose the conclusions given by Rupa Goswami and his followers.

### The announcement of Prabhupada's departure published in Gaudiya magazine

Last Narayan 4, 450 of the Chaitanya era, at the end of the Thursday night, Paush 16, 1343 of the Bengali calendar, on Friday morning, January 1, 1937, the great acharya of the Gaudiya Vaishnava sampradaya and its only protector, the ninth in descent from Sri Chaitanya Mahāprabhu, the best of the followers of Svarupa Damodar and Sri Rupa Goswamis, Paramahansa Parivrajakācārya Om Vishnupada Srila Bhaktisiddhanta Saraswati Goswami Prabhupada, joined the eternal activities of Radha Govinda in the first hour of their eternal twenty-four cycle of activities. This is the same hour that his own guru, Om Vishnupada Gaura Kīśora Das Babaji entered into the *nitya-līlā*.

The meaning of entering the lila at this hour is understood clearly by those who are intimate with him for it is directly experienced in their hearts, but a hint can be given here. At the end of the night, Radha and Krishna are locked in an unbreakable embrace, *gāḍhālingana-nirbhedam āpta*. Jayadeva Goswami has indicated this situation with the word *naktam* in the first verse of *Gīta-govindam* which begins *meghair meduram ambaram*. When Radha and Krishna are joined together like this, they take on their combined form of Gaurasundara. It is this auspicious moment that

Vārṣabhānavī-dayita Das chose to make his entry into their pastimes. Srila Prabhupada is like the sun of the Gaudiya sampradaya, as he is identical with its acharyas Rupa and Svarupa Damodar. But now that this sun of Sri Chaitanya Mahaprabhu's sampradaya has set, darkness has descended not only on the preachers of the Gaudiya Math, but on the entire world. It seems that the direct light of guileless devotion will once again be hidden from the view of the world's people. Our only hope is that this luminary amongst spiritual teachers sufficiently inspired his followers with such a desire to serve the feet of the Lord, with such ever-fresh enthusiasm, and instilled in them such ideals of practice and preaching, that the stream which passed through Svarupa and Rupa and then through Bhaktivinoda Thakur will continue to gather force and flow into the world. In our hearts, we consider nothing else to be possible even in our worst imaginings. From the blessings that he gave just before passing on, we know that by adhering faithfully to his teachings and propagating them, we will be able to get his direct, personal association and will be able to find all the strength we need. Furthermore, by preaching fearlessly, with an independent spirit, and with the force of character that comes of sincere service and fidelity, we will be able to preach the gospel of Gaurasundara, our master's master, throughout the world. By so doing, we are assured that his blessings will continue to rain down on us even more profusely. This faith is the sole lamppost illuminating the path of pure devotion, which is strewn with countless obstacles.

We, the *Gaudiya's* writers, are today without shelter, as we will no longer be able to show our articles to him who was the preserver of Rupa and Raghunath's tradition. Srila Prabhupada would eagerly read every article which was to be published in the *Gaudiya*. He would give us blessings and show the deepest satisfaction with our efforts. Now, even though he will no longer be able to do this directly, we will not be entirely devoid of his blessings nor of the spiritual strength arising from his mercy. We are not without succor, for he left us the gift of service to those who know the doctrines of pure devotion as taught by Bhaktivinoda Thakur, and through this service we shall gain the capacity to understand his most confidential desires and doctrines.

### **Prabhupada's eulogy of Srila Bhaktivinoda Thakur**

Srila Prabhupada wrote the following words in *Sajjana-toṣaṇī* after the disappearance of Om Vishnupada Srila Bhaktivinoda Thakur:

"The purpose of the *Sajjana-toṣaṇī* remains unchanged. Thakur Mahāśaya has entered the *nitya-līlā*, but by his blessings this magazine will continue to bring joy to the pious through Harikathā, just as before.... Some think, accepting the opinion of the material sensualists, that the cause of *bhakti* is advanced by eliminating the idea of pure devotion; others tarnish pure devotion's beauty by accepting the facile path of the materialistic devotees as the standard.

"Srila Bhaktivinoda Thakur has sung in his *Kalyāṇa-kalpa-taru*,

*bhakti-bādhā jāhā ha'te    se vidyāra mastakete  
padāghāta kara akaitava  
sarasvatī kṛṣṇa-priyā    kṛṣṇa-bhakti t\_-ar hiyā  
vinodera sei se vaibhava*

Fearlessly kick in the head any learning which causes obstacles on the path of devotion. The goddess Saraswati is dear to Krishna, and devotion to Krishna is in her heart. Bhaktivinoda considers the learning she inspires to be his treasure.

“The goddess of learning manifest in the teachings of Bhaktivinoda Thakur and Gauranga Mahaprabhu can neither condone any words which contradict devotional service, nor any which compromise with it. This, we have repeatedly recognized, is the extraordinary characteristic of those teachings. Bhaktivinoda Thakur considers this goddess of learning which is most dear to Krishna, Mahaprabhu’s teachings, to be his treasure. In other words, Bhaktivinoda’s words reach as far as the lotus feet of the original *āśraya-vigraha*, Srimati Radharani. Bhaktivinoda himself, non-different from Vṛṣabhānu-nandinī, has expanded into Mahaprabhu’s gospel. Service to the Gauranga who takes pleasure in delivering his message is identical with the service to Radha and Govinda in obedience to the guru, service to the gopis and to their lord and master through following Rupa Manjari.

“Illuminated by the lamp of devotion, we can see the path which leads to the bower where the Gauranga of Bhaktivinoda’s teachings sports. It reveals those words of Gauranga, the everlasting order of his goddess of learning which enters into the ears of eternally conditioned souls like ourselves: ‘Be the servant of Svarupa and Rupa’s followers and always chant the Holy Name.’

We pray to remain constantly dedicated to the glorification of that abode of virtue, Gauranga, who is Krishna himself residing in that message-bower, with single-minded commitment and great gusto. On this day, we pray to all the Vaishnavas who are obedient to the preceptors in the line of Svarupa and Rupa for this blessing.”